CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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THE MINOR REVIEW.

ART. 12.—*Humble Suggestions to his countrymen who believe in the one true God. By* PRUSUNNU KOOMAR THAKOOR. Calcutta, 1823.

THIS pamphlet was written by a native Hindoo of distinction, for the express purpose of regulating the tone of feeling and manners of his countrymen towards the European missionaries. It is published in the native language of the country, accompanied with an English translation. It would seem from the advertisement prefixed to this tract, that in the religious intercourse between the missionaries and the natives, there had not always been manifested that mutual respect and forbearance, which the rules of Christian courtesy, or even "common civility would dictate.

The author expressly states that his object is, to recommend to his countrymen "to avoid using harsh or abusive language in their religious intercourse with European missionaries, either respecting them, or the objects of their worship; *however much they may be countenanced by the example of some of these gentlemen.*"

So severe a reproof of the missionaries, as is implied in the latter clause of this paragraph, would hardly have been given, unless their conduct had on some occasions been of a reprehensible character, and wholly unbecoming their station and high professions.

Among the respectable and enlightened natives of Calcutta, there appears to be a great sensibility to propriety of behaviour and character, and, from the anxiety which they manifest, that the less enlightened among them should be mild and courteous in their intercourse with the missionaries, we apprehend that the inference may be fairly drawn, that the missionaries themselves may take lessons, not only of good manners, but of *christian forbearance*, from some of those whom they think to instruct, and whom they are very ready to stigmatize with the name of *heathen*.

The Tract which we have undertaken to notice is very short, and, as before observed, is principally occupied in recommending a temper of friendliness and forbearance in all transactions of a religious nature. To give a better view of the general character of the book, we subjoin a few extracts. The first extract seems to have more particular reference to the temper and conduct of the natives toward each other.

"Those who firmly believe on the authority of the Veds, that 'God is ONE *only*, without an equal;' and that 'He can not be known either through the medium of language, thought, or vision;' and who endeavour to regulate their conduct by the following precept,—'He who is desirous of eternal happiness should regard another as he regards himself, and the happiness and misery of another as his own'—ought to manifest the warmest affection towards such of their own countrymen as maintain the same faith and practice; even although they have not all studied the Veds for themselves, but have professed a belief in God only through an acquaintance with their general design. Many among the ten classes of Sunnyasees, and all the followers of Gooroo Nanuk, of Dadoo, and of Kubeer, as well as of Suntu, &c. profess the religious sentiments above mentioned. It is our unquestionable duty invariably to treat them as brethren."

He proceeds, among other remarks, to say, that the circumstance of the difference of these sects, in their mode of performing their religious rites, should not be the foundation of any doubts of their future salvation.

The following extracts have more particular reference to the intercourse of the natives with Europeans.

"Amongst foreigners, those Europeans who believe God to be in every sense ONE, and worship HIM ALONE in spirit, and who extend their benevolence to man as the highest service to God, should be regarded by us with affection, on the ground of the object of their worship being the same as ours. *We should feel no reluctance to co-operate with them in religious matters, merely because they consider Jesus Christ as the Messenger of God and their Spiritual Teacher; for oneness in the object of worship and sameness of religious practice should produce attachment between the worshippers.*

"Amongst Europeans, those who believe Jesus Christ to be God himself, and conceive him to be possessed of a particular form, and maintain Father, Son, and Holy Ghost to be one God, should not be treated in an unfriendly manner. On the contrary, we should act towards them in the same manner as we act towards those of our own countrymen who, without forming any external image, meditate upon Ram and other supposed incarnations, and believe in their unity.

"Again, those amongst Europeans who, believing Jesus Christ to be the Supreme Being, moreover construct various images of him, should not be hated. On the contrary, it becomes us to act towards those Europeans in the same manner as we act towards such as believe Ram, &c. to be incarnations of God, and form external images of them. For, the religious principles of the two last mentioned sects of foreigners are one and the same with those of the two similar sects among Hindoos, although they are clothed in a different garb.

"When any belonging to the second and third classes of Europeans endeavour to make converts of us, the believers in the only living and true God, even then we should feel no resentment towards them, but rather compassion, on account of their blindness to the errors into which they themselves have fallen. Since it is almost impossible, as every day's experience teaches us, for men, when possessed of wealth and power, to perceive their own defects."

These extracts, it will be perceived, have reference to four classes of men. First, to Unitarians, as they are viewed by the author: Secondly, to Trinitarians generally: Thirdly, to Roman Catholics: and lastly, to Trinitarian Missionaries.

The remarks respecting the faith of Trinitarians and Roman Catholics, are particularly worthy of notice. The resemblance of the doctrine of the trinity to certain forms of Hindoo idolatry, is brought to view as an argument with the Hindoos in favour of forbearance and kindness toward those classes of Christians.

The last extract, which has more particular reference to the Trinitarian Missionaries, is truly of an extraordinary character. To have native Hindoos declaring their belief in one invisible Spirit,—"the only living and true God,"—and with so much of intelligence and good feeling expressing their sense of the errors and blindness of their professed teachers on the very subject respecting which they have come to impart light and instruction,—this is a circumstance of no trifling consideration; and while it is a subject of high congratulation to Unitarians, who view it as an earnest of the future progress of Christian truth, and a harbinger of the speedy recovery of Christianity to a good degree of its original purity, it must, it should seem, at the same time be viewed by Trinitarians and Calvinists, as a loud admonition to review with great diligence, candour, and scrupulousness, the grounds of a faith that is so abhorrent to the honest and deliberate convictions of the most unbiassed and disinterested inquirers.

COMPARISON OF EVIDENCE

Respecting Unitarianism and Trinitarianism.

Those passages in the New Testament, in which the Father is styled ONE, or ONLY GOD, are in number 17.

Those passages where he is styled GOD, *absolutely*, by way of *eminence* and *supremacy*, are in number 320.

Those passages where he is styled GOD with *peculiarly high titles and epithets or attributes*, are in number 105.

Those passages wherein it is declared that *all prayers and praises* ought to be offered to HIM, and that every thing ought to be ultimately directed to HIS *honour and glory*, are in number 90.

Passages wherein the SON is declared, positively and by the clearest implication, to be SUBORDINATE TO THE FATHER, *deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to the will of the Father*, are in number above 300.

Jesus Christ is 85 times called the *Son of man*, and is about 70 times called *a man*.

Of 1300 passages in the New Testament, wherein the word of God is mentioned, not one of them expresses or necessarily implies a plurality of persons.

Now let us see how the case will stand, by drawing a parallel of like authority from Scripture in favour of the trinity.

Texts, wherein God is spoken of as three distinct equal persons or Beings, and yet but one Being or person—not one.

Texts, in which God is spoken of as three, and yet but one, but affording no authority as to their perfect equality, are in number one (1 John v. 7). And this only one is proved by Sir Isaac Newton, Professor Porson, Griesbach, and other learned men, to be spurious; and is now generally admitted to be so by all parties.

Texts, in which it is argued that the three persons of the trinity are spoken of, are in number one (Matt. xxviii. 19). And this text is wholly silent as to the requisite distinction of their perfect equality and perfect unity. Yet insufficient as it evidently is, it is the only text, that can be adduced which is, in any sense, capable of being admitted as a parallel with the many hundred plain passages in favour of the Unity of God.

Is it not almost incredible that, in this amazing and endless controversy, nearly all the testimony which is *direct* and intelligible, should appear to stand on one side only? Looking at the number of texts as favouring the doctrine of the trinity, and the defective evidence of even these, when compared with the number and weight of those the Bible affords to uphold the Unitarian faith, surely they may be said scarcely to appear as dust in the balance.

— *Grundy's Lectures.*

NOTE.—We do not say that trinitarians produce but one text in support of their doctrine, for we know they allege many in which *they* see proof of the Deity of the Son, and a few in support of the personality and Deity of the Holy Spirit; but we say that Matt. xxviii. 19, is the only text in which the three persons of the trinity are spoken of.

TIME AND ETERNITY—AN INFANT'S HYMN.

How long, sometimes, a day appears,
And weeks, how long are they!
Months move so slow, as if a year
Would never pass away.

It seems a long, long time ago,
That I was taught to read;
And since I was a babe, I know,
'Tis very long indeed.

But even years are passing by,
And soon must all be gone;
For day by day, as minutes fly,
Eternity comes on.

Days, months and years, must have an end,
Eternity has none;
'Twill always have as long to spend
As when it first begun.

Great God; an infant cannot tell
How such a thing can be,
I only pray that I may dwell,
That long, long time with Thee.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—I have thought that the cause of pure religion might be promoted by diffusing extensively in the Christian community, in an easy and popular form, such elementary knowledge of our sacred writings, particularly of the New Testament, and such illustrations of their meaning, as is either not accessible now to readers in general, or is to be obtained only by an extensive course of reading. In order to contribute something to so valuable a purpose, it is my intention to prepare a few communications of this kind for the Christian Examiner. If you are so far satisfied with the design, and the execution of the introductory essay, which accompanies this, as to give it a place in the first number of the Examiner, it will be followed by others.

E*** Y****.

NOTES UPON THE BIBLE.—No. I.

THE Bible is regarded by Christians with reverence, as containing a revelation from God to men; and is read with peculiar interest, as the sacred book, from which is drawn the system of their religious faith. This reverence, with which is is regarded, and interest with which it is read, alike by the whole Christian community, may be expected to excite a lively interest in every inquiry relative to the form in which it appears, its history, its contents, and its meaning. Every one must be desirous of knowing what are the true grounds of his respect for that book, and what the real value of the instructions, which he receives from it. There are some misconceptions respecting it, I apprehend, which may be traced to our early impressions, and the manner in which it is put into our hands in our childhood. It is first presented to us, as a single volume, and we read it as the single work of a single author. There is indeed one point of view, in which it may not be very incorrect thus to consider it. As containing a revelation from God, and giving a complete account of the divine dispensation in their connexion and harmony, it is to be read as a single book. Though delivered in parcels, at sundry times, in succession, through a long period, it reveals one system of doctrine, one rule of life, one object of hope, and is professedly communicated to the world by the direction and influence of one and the same spirit.

But is also to be regarded in another light, as consisting wholly of human compositions, like other writings of equal antiquity, the fair subjects of criticism, to be studied and examined with diligence and care, and subjected to the same laws of interpretation, which are applied to them under similar circumstances. They are to be traced up, each of them separately to their respective authors, and to the age in which they were severally written. By doing this, we may find our view of their divine authority, as well as of the sense in which they are to be understood, materially affected.

For thus the case stands. Those writings are attributed to different persons, whose names have been annexed to them respectively. It is then of great importance to find them exhibiting such characteristic differences of style, as corresponds to that supposition. They purport also to be the production of periods of time far distant from each other. It is highly satisfactory then, and confirms us in the belief, that we have not attributed to them an authoriy, that does not belong to them, when we discover in them internal marks of the age to which each of them is respectively assigned. And besides this, no inconsiderable aid to their interpretation is derived from this confirmation of their authority. In order to understand fully their meaning, it is often extremely material to know when they were written, and under what circumstances: Especially is this true of the prophetic parts of the Old Testament, and the epistolary of the New. For the instructions which they contain, and the exhortations and denunciations with which they abound, are all concerned with the history of the people to which they are addressed, and are drawn from circumstances of time, place, character, and prevalent customs, of which we must have some previous knowledge, in order to understand fully their meaning.

With the writings of the Old Testament we are concerned in the present inquiries only so far as they are concerned with those of the New. They were certainly in being before the time of our Saviour, and were held in reverence by the Jewish nation, as being the sacred deposit of their history, religion, and law. This we know by the manner in which they are constantly quoted and referred to by our Saviour and his apostles; and the same quotations and references, by their general agreement with the copies, which are now extant, assure us, that the writings which have come down to us are substantially the same, that *they* had at that time. They then constituted, as they do now, a constant part of the worship of the synagogue. They had been collected into a single volume ever since the return from the Babylonian captivity. This was the work of Ezra; and we learn that the volume thus formed, and which has ever since been regarded as a complete collection of their sacred writings, was perfected about a hundred years afterward, by Simon the Just, by the addition of the last of the prophets, who flourished after the captivity, and were contemporary with Ezra, or succeeded him.

These writings, beginning with the Pentateuch, or five books of Moses, and ending with Malachi, appeared in succession, some of them at distant intervals, during a period of about nine hundred years; the last of them not much short of four hundred and fifty years before the Christian era. During the whole of this last period, no person appeared to assume the prophetic character—no addition was made to the sacred books, and though the Jewish nation remained in the land of their fathers, observing the rites of the Mosaic law, and the worship of the temple; and though the age was not destitute of writers, whose works have come down to posterity, none of them laid claim to divine authority, and the volume of Scripture remained unchanged till the introduction of a new dispensation at the publication of the gospel. This is an important fact, to prove the care of the Jews in distinguishing those writings, which were to have a peculiar religious authority. That, during so long a period, while they were lamenting the loss of the prophetic spirit, and expecting its return, no false claims were ventured to be made, or if the claim was made, it was not acknowledged, shows that the reception of books into the Jewish Canon* was a matter of evidence, and not of accident or caprice, and that imposition by a false claim was not easily effected.

* The term *Canon* is used by theological writers, to designate those books which are received by Jews and Christians as of divine authority, and are understood to contain their rule of faith. The Jewish Canon contains those books, and those only, which constitute the Old Testament. The Christian Cannon is properly limited to those writings of the evangelists and apostles, which have received the title of the New Testament. Though in a looser sense we may speak of it as comprehending both the *old* and *new*; since Christians admit, in common with Jews, the authority of their sacred writings as well as their own.

When the Canon of Scripture is spoken of, this catalogue of sacred books is meant; and when a book is spoken of as canonical, the meaning is, that it belongs to this Catalogue. The term was chosen to be thus used, as denoting, that this collection of books is to be regarded as containing the complete and entire rule for the faith and practice of Christians; a *rule* being the original meaning of the word *canon*.

THE JOYS OF HOME.

O, what so refreshing, so soothing, so satisfying, as the placid joys of home!

See the traveller. Does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vividly in his remembrance; it quickens him to diligence; it cheers him under difficulties; it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys; and he hears the promise which causes him to hope, "Thou shalt know also that thy tabernacle shall be in peace; and thou shalt visit thy habitation and not sin." O, the joyful re-union of a divided family,—the pleasures of renewed interview and conversation after days of absence!

Behold the man of science. He drops the labour and painfulness of research, closes his volume, smooths his wrinkled brow, leaves his study, and, unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

He will not blush that has a father's heart,
To take in childish play a childish part:
But bends his sturdy back to any toy
That youth takes pleasure in to please his boy.

Take the man of trade. What reconciles him to the toil of business? What enables him to endure the fastidiousness and impertinence of customers? What rewards him for so many hours of tedious confinement? By and by the season of intercourse will arrive; he will be embosomed in the caresses of his family; he will behold the desire of his eyes, and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense.

Yonder comes the labourer. He has borne the burden and heat of the day; the descending sun has released him from his toil, and he is hastening home to enjoy repose. Half-way down the lane, by the side of which stands his cottage, his children run to meet him; one he carries, and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See, his toil-worn countenance assumes an air of cheerfulness; his hardships are forgotten; fatigue vanishes; he eats and is satisfied; the evening fair, he walks with uncovered head around his garden; enters again and retires to rest, and "the rest of a labouring man is sweet, whether he eat little or much." Inhabitant of this lonely, lovely dwelling, who can be indifferent to thy comfort! "Peace be to this house."

Let not ambition mock thy useful toil,
Thy HOMELY joys, and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor.

Jay's Sermons.

MORAL MAXIM.

Shouldst thou be visited with adversity, console thyself with the reflection, that, however few of the other good things of this life may fall to thy share, the best of all things, which is innocence, is always in thine own power; and though fortune may make thee in some degree unhappy, she cannot make thee completely and irreparably miserable without thine own consent.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, MAY 14, 1824.

New Church. On Monday morning last, at 10 o'clock, the corner stone of the new Church on Chambers and Wiltshire Streets, was laid with the usual ceremonies.

A short but very appropriate Address was first made to those assembled, by George Bond, Esq. the chairman of the building committee. This was followed by an excellent Address and a very fervent and appropriate Prayer by the Rev. Dr Lowell.

The following is the inscription on the plate that was deposited under the corner stone:—

TWELFTH CONGREGATIONAL CHURCH.
THIS STONE
was laid on the 10th day of May, A. D. 1824.

Building Committee,

George Bond, George W. Otis, Samuel Perkins, Jonathan Whitney, Lewis Tappan, Jonathan Loring, Jonathan Thaxter, Benjamin French.

Architect—Alexander Parris.

JOSIAH QUINCY, *Mayor.*

[On the reverse side.]
Master Mason—Cushing Nichols.
Master Carpenter—John Allen.

The whole ceremony was closed by a few impressive remarks by Dr Lowell, and the company then withdrew.

It seems proper, in this place, to state that the Church now erecting is not commenced on account of any schism in any of the present Congregational Churches, or any disaffection in any of the people towards their pastors, but purely from the crowded state of the Churches, and the impossibility of furnishing accommodations for all who wish to attend these Churches. A number of the gentlemen whose names are on the list of the building committee—probably a majority of them—will not leave their present places of worship. They have engaged in this undertaking only with the benevolent wish to aid in providing suitable accommodations for worship for the increasing population of the city, and particularly for the very flourishing part of it where the Church is situated.

Rev. William Adam. This gentleman, as many of our readers know, is now residing at Calcutta, and is engaged in promoting, as far as his feeble means will permit, the cause of pure Christianity. He was sent out by the Scottish Baptist Missionary Society, in company with others of the same faith. But having his attention roused by the objections which intelligent Hindoos were constantly making to the doctrine of the *trinity*, he was induced to examine more scrupulously the grounds of the doctrine. The result was, that he soon became confirmed in the belief of the strict *Unity of God*, and has, from that time, maintained the doctrine with great steadiness and perseverance, though it exposed him not only to the loss of his support by the Society that first employed him, but also, which was more trying, to the loss of the sympathy and fellowship of his former fellow-labourers.

Mr Adam is at present making great efforts for the erection of a chapel, and for the establishment of schools. The circumstances in which he is placed are however truly embarrassing, unbefriended and alone as he is, and enjoying the patronage of no particular Society from abroad. He needs the sympathy and assistance of all who wish well to his efforts to make the Hindoos acquainted with the pure truths of Christianity. In a letter lately received from him by a gentleman in this city, he expresses great gratitude for an intimation which he had received, that some aid might possibly be given him from this quarter. He at the same time states with feeling and earnestness the present urgent wants of the cause of liberal christianity in that place, and the great good that might probably be effected by timely aid. We understand that further communications are expected from him soon, and we hope that, in the mean time, the peculiar circumstances of his situation, and of the cause of pure Christianity in Calcutta, may not be lost sight of by a benevolent public.

Dudleian Lecture. The annual Dudleian Lecture was delivered at the University Chapel at Cambridge, on Wednesday afternoon last, by the Rev. James Flint, of Salem. The subject of the Lecture was "Revealed Religion."—It was a very able and truly eloquent discourse, and will undoubtedly be printed.

Suppression of Intemperance. An association, consisting of about thirty respectable members, has been formed at Cranston, R. I. for the purpose of prosecuting those persons who sell spirituous liquors contrary to law.

MISSIONS.

India within the Ganges. In the twenty-third report of the Church Missionary Society, there is an extract from a letter addressed to the society by one of the missionaries on his return from his labours in India. He expresses himself with great earnestness on the subject of the want of Christian Instructors in India. Another writer, speaking of the present state of knowledge in India, says the great facilities that are now enjoyed for instructing the common population, are beyond any former period. The introduction of printed characters into common use, no longer admits of the restriction of knowledge to the Brahmins, but opens the door for its indefinite extension among the whole population.

Chittagong, which is situated about 317 miles east of Calcutta, has a missionary establishment under the care of the Baptist Missionary Society, consisting of two missionaries and a school master.

Saheegunj is the principal town in the district of Jessore. It is situated about 30 miles eastnortheast of Calcutta. There is at this place a Portuguese missionary, and four native assistants, under the patronage of the Baptist Missionary Society.

Calcutta. This is the chief of the British Presidencies in India. In 1822 the population in a circuit of twenty miles round was estimated at 2,225,000.

An Auxiliary Bible Society at this place circulated in its eleventh year, 17,155 copies of the whole or parts of the scriptures. Among these were 5000 Martyn's Persian Testament, and 5000 Sabat's Arabic Testament.

The Christian Knowledge Society has appropriated £6000 for the endowment of five scholarships in the college at Calcutta, and the salary of a Tamul Teacher.

Small libraries of elementary books have been established at various places, and are thought by the patrons of them to be highly useful.

The number of Missionaries at Calcutta, in the employ of the Baptist Missionary Society, is 6.

In addition to these there is the Rev. Mr Adam, who was formerly one of their number, but who has embraced the doctrine of the *Divine Unity*, and is cast out by his brethren. He is now labouring with great zeal for the moral and religious improvement of those around him. But being as yet under the patronage of no particular society or body of men, he has to struggle on alone against great prejudices, and under the weight of very discouraging embarrassments.

The missionaries here direct much of their attention to schools. There are two boys' schools, and six girls' schools under the superintendence of the Baptist Missionaries.

The Church Missionary Society has also an establishment at this place. There are 5 missionaries, and a few assistants under the patronage of this Society. Their schools are more numerous, and apparently more successful than those of the Baptists. At the beginning of 1823 they had 9 schools for boys, with 751 scholars, and 15 schools for girls. They have also a printing establishment which is actively engaged in printing tracts and school books in the native language, and other works. Two presses have been sometime in operation, but so disproportioned are the books they produce to the wants of the people that four more presses have been ordered.

The expenditure of what is called the North India Mission, during the year ending June 30, 1823, amounted to £6,308.

Besides the above, the London Missionary Society has 4 missionaries on this station, making in the whole twelve missionaries in Calcutta, besides a large number of native and other assistants.

There are at this place, "The Calcutta School Society, "The Christian School Society," and "The Calcutta Female Juvenile Society," all designed to aid the instruction of youth.

Moorshedabad. This is another missionary station under the care of the Baptist Missionary Society. It is a large town 130 miles northwest of Calcutta. It was formerly the capital of Bengal. It extends eight miles along both sides of the most sacred branch of the Ganges. Its population is supposed to be nearly equal to that of Calcutta. There is only one missionary stationed here.

Dinagepore is a city of Bengal, about 240 miles north of Calcutta, and contains 40,000 inhabitants.—It has one Portuguese missionary under the patronage of the Baptists.

Monghyr, about 250 miles northwest of Calcutta, is another missionary station. The missionary at this place is dead. The establishment is carried on by three native teachers.

Dijah. There is at this place another establishment with two Missionaries, supported by the Baptists.

Benares. This is the ancient seat of Brahminical learning, called the "*Holy city.*" It contains 12,000 stone and brick houses, and 16,000 mud houses. The number of inhabitants is reckoned at 582,000. During the festivals the concourse of people is said to be beyond calculation.

There are missionaries here under the patronage of the Baptist, the Church, and the London Missionary Societies, besides a large number of native teachers.

Chunar, on the Ganges, a few miles above Benares has one missionary and six native teachers in the employ of the Church Missionary Society. There are in this neighbourbood three other inconsiderable establishments, one at Allahabad, one at Cawnpore, and one at Futtyghur.

Bareilly,—147 miles east of Delhi,—is a large and populous city. The Church Missionary Society has native teachers here, as well as at Meerut, a large town 22 miles southeast of Delhi.

Delhi. This is nominally an imperial city under its own emperor. It is 976 miles northwest of Calcutta. The Baptist, and the Church Missionary Society have both of them missionaries here. At Henreepore and Agra, there are also small establishments under the Church Missionary Society.

Surat. At this place the London Missionary Society has missionaries and native teachers. It is situated on the western coast of the peninsula, 177 miles north of Bombay, and contains about 500,000 inhabitants.

Bombay. This is the third of the British Presidencies in India. It is situated about 1300 miles' travelling distance from Calcutta. The number of inhabitants is estimated at 200,000.

There is a Bible Society here which has distributed, in the English and native languages, since its formation, 2086 Bibles, and 4410 Testaments. An *Education Society* was also established here in 1815, and a *Christian Knowledge Society* in 1816. The object of these societies seems to be the establishment of schools, and the publication and distribution of books.

On this station there are three missionaries in the employ of the American Board of Commissioners,—one supported by the Church Missionary Society,—and four by the Scottish Society.

Of the American missionaries we have heretofore given some acconnt. These missionaries acknowledge that their labours have hitherto been apparently attended with but little success.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

It is my misfortune to number among my failings, that of loving to lie in bed in the morning. Accordingly, when assailed by a party of young friends to join them in an excursion on the first of May, I endeavoured to excuse myself. But it is "May Morning," was urged in return, in a tone that seemed to express doubt whether I could be fully aware of the approach of so sacred an anniversary. I was compelled to agree to join the party.

The morning arrived—but, too late for my friends, and too early for myself, I was forced in a manner to compromise the business, by walking out alone. It was a fine clear morning. The softness of the air, and the singing of the birds, awoke all those beautiful associations so connected in our minds with the day. Unconsciously I wandered on, till I found myself at our village church yard. There is a custom prevalent among our young men and girls, of going out very early on the anniversary of this morning, and hanging bunches of flowers at the doors of the different houses in the village, accompanied by a few dedicatory lines to designate the individuals thus addressed. Some of these early ramblers had preceded me here; and I found many a little garland, which, in a mood half sportive and half sad, they had hung over the graves, by suspending them from the stones.

A country church yard has seldom any other beauty, than its simplicity to boast—and its simplicity is all that distinguishes ours. It is a small inclosure, almost buried in a deep wood of oaks and pines, which throw their dark shadows over it, and with the low, but constant murmur of the wind thro' their branches, alone break the stillness of this "city of the silent." At one corner of this little church yard is a spot once decorated by a broad stone slab, now prostrate, overtopped by a large weeping willow;—a frail memorial of pride or affection, destined soon to lie as low and as forgotten as the ashes it covered. I approached this prostrate record of the grave, intending to restore it to its former situation; but reptiles had taken shelter beneath it,—the long grass was tangled around it,—moss had defaced the inscription,—and wild flowers were mingled with the grass that covered it. A bird that was building her nest in the willow that hung over the grave, and whom my approach had terrified, now perched on the tree, and moaned plaintively in the branches over my head. I looked at the scene around me. Here hearts enough had already bled. I walked hastily from the tree. I stopped at a grave whose sunk and grassy mound showed that its tenant had been long an inmate there. Yet the print of footsteps had been left upon the dew, and a garland that crowned the stone, showed that there still was one who had not forgotten the tenant. It was my brother's grave. I turned aside and wept. An idle stone, and a fading garland, was all that now remained of an object round which my earliest affections were entwined. I thought of the many anniversaries of this morning when we had gone out together to place our flowers at the doors of the village—my heart bounded within me. Alas! I little thought that the time would come when I should go out alone, and hang my solitary garland over his grave.

It is a melancholy law of our natures, that our blessings become dearer as they leave us. We only know by its breaking, how strong is the tie that has bound us. And it is attachments like these that are the deepest and the most enduring;—the strong links of that chain that we carry from our cradle, and drop only at our tomb. The friends that begin life with us, resemble the lamps that the Hindoos commit to the Ganges;—they float brightly along as they leave the shore, and one by one they are extinguished on the waters, or are lost in the distance only to be whelmed in the immeasurable ocean. And so it is. We behold the virtues of the friends we have lost, through a false and magnifying medium. They appear brighter indeed, for they are seen mid the darkness of death. Their follies and their faults are forgotten—the gloom of the grave, and the "sod of the valley" have covered them. It is at the moment of separation, while the tear is yet falling, and the tomb still unclosed, that we sincerely forgive what perhaps should have never offended, and forget the heart-burnings and jealousies that before had rankled within. Then it is that we look back to the thousand little acts of kindness which have marked our past intercourse,—acts we have now treasured within us, as we look to the western hills when the sun has gone down,—when the solitary places of our affections are brightened, but by the twilight of our memory. Religion may indeed offer the cup of consolation, but there is a bitterness in suffering that would dash it untasted from the lips. Her's are indeed the accents of peace, but what voice shall unbar to us the portals of the tomb, or roll back the stone from the sepulchre where our hopes and affections are buried. We follow those whom we love to the grave, and while we commit them to its silence and corruption, the firmest heart will half recoil, and pause a moment to reflect on the reality of those hopes, that like the needle tremble, even while they are pointing to heaven. We would fain be reassured that on those whom we love the portals of the grave have not shut for ever.

I gathered a few of the wild flowers that grew around the grave, and left the place. As I entered the road, I met the party with which I had been engaged. They were returning in high spirits from their walk. They ridiculed both my laziness and my flowers. Their's, mid light hearts and merry voices, had been gathered on the bank of the river—mine were plucked from the grave, amid the silent and the dead. I walked thoughtfully on, reflecting that I had gathered an enduring lesson at the tomb, which long after these flowers should have withered, would be to me a momento of "May Morning."

T.

For the Christian Register.

SPRING.

Now Spring is seen on valley, plain, and hill,
While on the mountain Winter lingers still.
The bonds of earth the sun begins to loose,
Which, grateful, verdure gives for milder dews,
As yet, the footsteps of the sterner power
Are scarcely blotted by the frequent shower.
He, like a worsted foe, reluctant goes,
And many an angry glance he backward throws.
The gladness beaming from her gentle eyes
Quells his rude glance—and, under polar skies,
'Mid floating isles, that ride the groaning wave,
He roams his wide domain, or seeks his icy cave.

Freed from his death-like spell, serenely view
Reviving landscapes, in their robes of blue.
Behold the blossom, cradled on the spray,
Rocked by a zephyr, lulled by tender May;
Maternal nature yet unfolds to you
None but its infant dress of fainter hue;
While as its growing tints more vivid show
Young buds from each to other fragrance throw.
Borne on the gentle south, the sweet birds stray;
The gentle south with songs the sweet birds pay.
Thin, fleecy clouds o'er heaven's pale azure glide,
Yet deepen all that 's seen, by what they hide.

From her rich stores of colours which supply
The beauty blent of earth, and sea, and sky,
The tints kind nature spreads with gradual care,
While here a light—a shade must gather there;
Lest by the sudden splendor of her gaze,
Man's feeble sight be blasted by the blaze.
Thus slow does God his glories give—
We could not look on HIM, and live!

For the Christian Register.

MIDDLESEX BIBLE SOCIETY.

On Wednesday the 28th ult. the Middlesex Bible Society held their annual meeting at Woburn. The unpleasant state of the weather prevented so full an attendance of members as could have been wished; but there was no reason to apprehend a decline of interest, in the great and good cause wherein the Society have hitherto been actively engaged. The Report was very satisfactory. It exhibited succinctly the operations of the Society during the past year, and afforded a happy presage of the future good of an Institution so benevolent in design, and useful in tendency.

There is unquestionably a wide field open for the labours of this Society. It has heretofore been urged indeed, that there was little call for the solicitude of the pious and wealthy among the citizens of that county to supply the poor with the Sacred Scriptures; and we well remember when the Middlesex Bible Society was instituted, that it was captiously asked by some, where were the destitute whom it was intended to relieve?—Where were the families so wretchedly indigent,—nay so morally poor,—as to possess not the means, or the will to procure for themselves the Holy Bible?—It was an idle cavil at best.—For the experiment of a search, was at least worth trying, and, thank God, it *has* been tried; and though the investigation has disclosed a greater exent of want than had been calculated upon by even the most zealous advocates of the Bible cause, yet happily, along with the discovery of the evil, went the application of the remedy.

Many there are, who, blessed with affluence, and living in populous districts,—that never having known the want of the scriptures in their own homes or in those of their neighbours, imagine that all enjoy the means of obtaining the sacred volume for themselves, and also of acquiring a knowledge of revealed truth by the aid of the stated ministrations of the christian sabbath. They forget the circumstances of those who dwell in sequestered spots, remote from sanctuaries, and reckless of the Sabbath, who live in poverty and ignorance, and had rather waste in sin, their slender gains, than devote a small portion of them to the purchase of the blessed book. Too many of this character there are, it is to be feared, on the borders of our interior towns; and, besides this class of people, others might be found utterly unable to appropriate a sufficiency of money for the purchase of the Bible. No one, in fine, till convinced by actual examination, could imagine the comparatively great number of parishes there are, that have familiesdest itute of copies of the Scriptures, even in the most favoured districts.

The county of Middlesex, we are happy to think, comprehends as few cases demanding the charities of the pious and affluent, as any other territory of like extent throughout our land; but still, as has been intimated, the wants have been proved to be not inconsiderable in number,

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all Bible Societies. Our prayer is that
them may languish; and we hope especial
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augmentation of its funds, and accession
members, and thereby enjoy the patronag
support which it claims.

The following gentlemen were chosen o
of the Society for the year ensuing:

Hon. JOHN BROOKS, *President.*

Rev. Charles Stearns, d. d.—Rev. Paul
field—Rev. Ezra Ripley, d. d.—Rev.
than Homer—Rev. Samuel Stearns—
Joseph Locke—and S. Hoar, Esq. *Vice*

Rev. Andrew Bigelow, *Corresponding Sec*

Rev. Samuel Sewall, *Recording Secretary*

Mr Lemuel Shattuck, *Treasurer.*

Rev. Reuben Emerson—Rev. Jacob Cogg
Mr K. Leighton—Rev. S. Sewall—Rev.
Davis—Hon. Samuel Jackson—Rev. S.
ing, *Directors.*

The next annual meeting of the Midd
Bible Society is appointed to be held in Me

LITERARY NOTICES.

The Rev. Mr Little, of Washington, has re
the publication of the *Washington Quarterly Ma*
of Arts, Science, and Literature.

Mr Edward Clark, of Philadelphia, proposes t
ish a new miscellaneous work, to be entitled
American Repertory of Agriculture, Manufactur
the Mechanic Arts. [Professor Griscom, of New
contemplates publishing a similar work.]

Messrs Bliss & White, of New York, have pu
the first number of a monthly journal, entitl
Atlantic Magazine, to be devoted to American lit
and science.

Mr Cooper's new novel, which is expected
pear in the course of the summer, is entitled *Si*
Lincoln. The scene of action is laid in Boston
vicinity, during the early period of our revolu
struggle. The battles of Lexington and Bunke
form prominent events, and the hero, Sir Lion
young officer of the British army.

Mr George Davidson, of Charlestown, Mass.
es to publish the *political* works of Thomas P
2 vols. octavo, of about 900 pages,—includ
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Mr Peele has announced that Milton's manusc
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with an Account of a Winter's Journey perform
rein-deer, through Norwegian Russia, and
Lapland; interspersed with numerous plates
rious particulars relating to the Laplanders.

Lord Byron's poem 'The Triumph of Hil
been translated into Greek.

The public will, no doubt, learn with con
satisfaction, that the Miscellaneous Writing
celebrated John Evelyn, the appearance o
memoirs lately excited so much interest, are p
for publication, in one volume 4to. printed u
with that work. The editorship has been un
by Mr Upcott, of the London Institution.

The University of Leipsick has lately suffer
death of its Professors, in a degree almost unpa
Within a month antecedent to the 12th of M
lost three of its most distinguished men, viz.
Cramer, Spohn, and Gilbert. The latter rea
ture on the 6th, and was carried off on the 7th
12th of March, Professors Beck and Hanh
dangerously sick. Professors Wieland and We
had been dangerously ill, were recovering.

Rumford Premium. The number of th
Journal just published, contains a notice
Rumford's donation to the American Acaden
and Sciences, made in the year 1796. The
consisted of $5000 U. S. 3 per cent stock, th
of which was directed to be granted every
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shall be made public in any part of the co
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that he was entitled to it, on the terms of the
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has ever been considered entitled to the pr
The interest has therefore from time to time
ded to the principal, which at this time
$7361.19 in 6 per cent stocks, and $7050 in 7
The income on the whole sum, for two years
the premium now offered. A period of two
expire at the next quarterly meeting of the
which will be held on the 25th inst. at
they will be ready to award the premium to
who shall appear to be entitled to it.—*Dail*

GENERAL INTELLIGENC

The Mayor of Boston is teaching the
"judicious expenditure is true economy."
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If the Mayor should keep up his activity, a
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and the patrons of the Bible Society have the satisfaction to reflect that these, so far as they have been brought to their knowledge, have been promptly and effectually relieved.

But there is another consideration deserving of notice. The Middlesex Bible Society is auxiliary to the National. A portion of its receipts is annually transmitted to the treasury of the latter, to augment by its mite the disposable funds so actively employed by that noble Institution in circulating the scriptures where scarce a ray of Christianity has ever dawned. Admitting therefore for argument's sake, that there is no urgent call on the charities of the public in behalf of the poor citizens of the county of Middlesex, still the Society itself, whose cause we are pleading, is a useful depository of pious benefactions. It serves as a channel to conduct a current, small in its rise, but swelling in its course, that mingles with a mightier stream, which pours forth the waters of life to refresh the faded verdure of many a parched, desolate tract in our American Zion. We wish well to all Bible Societies. Our prayer is that none of them may languish; and we hope especially that the Middlesex Society will receive an annual augmentation of its funds, and accession to its members, and thereby enjoy the patronage and support which it claims.

The following gentlemen were chosen officers of the Society for the year ensuing:

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Rev. ANDREW BIGELOW, *Corresponding Secretary.*

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Mr LEMUEL SHATTUCK, *Treasurer.*

Rev. REUBEN EMERSON—Rev. JACOB COGGIN—Mr K. LEIGHTON—Rev. S. SEWALL—Rev. G. F. DAVIS—Hon. SAMUEL JACKSON—Rev. S. HARDING, *Directors.*

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LITERARY NOTICES.

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Mr COOPER'S new novel, which is expected to appear in the course of the summer, is entitled *Sir Lionel Lincoln.* The scene of action is laid in Boston and its vicinity, during the early period of our revolutionary struggle. The battles of Lexington and Bunker's Hill form prominent events, and the hero, Sir Lionel, is a young officer of the British army.

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RUMFORD PREMIUM. The number of the Boston Journal just published, contains a notice of Count Rumford's donation to the American Academy of Arts and Sciences, made in the year 1796. The donation consisted of $5000 U. S. 3 per cent stock, the income of which was directed to be granted every two years as a premium to the author of the most important discovery, or useful improvement on heat or light, that shall be made public in any part of the continent of America during the preceding two years. The Academy has repeatedly announced the fact, that it was ready to award the premium to any person who should show that he was entitled to it, on the terms of the donation, but no discovery or improvement of the kind described, has ever been considered entitled to the premium.—The interest has therefore from time to time been added to the principal, which at this time consists of $7361.19 in 6 per cent stocks, and $7050 in 7 per cents. The income on the whole sum, for two years constitutes the premium now offered. A period of two years will expire at the next quarterly meeting of the Academy, which will be held on the 25th inst. at which time they will be ready to award the premium to any person who shall appear to be entitled to it.—*Daily Adv.*

GENERAL INTELLIGENCE.

The MAYOR of Boston is teaching the city that "judicious expenditure is true economy." He has pursued a high and fearless course, and has given unanswerable reasons for his doings. It is impossible that such a machine should be put in motion without some little friction—there will always be some few to complain; but these, among us, amount to but just enough, according to our notion, *to take off the curse.*—If the Mayor should keep up his activity, aided by the *full consent* of the inhabitants, and the present spirit of speculation should continue among individuals, it will require but a few years to make Boston one of the handsomest cities in the world. *Boston Gazette.*

PRIZE POEMS. The prize, (a beautiful Greek Cross of $100 value) for the best poem to be delivered on the opening of the new Chatham Gardens Theatre, in New-York, has been awarded to a fair Bostonian; making the seventh palm of lyrical merit, won and worn by the sons and daughters of the "Literary Emporium," in the course of a few years. It is stated, that there were nearly fifty competitors for the Cross, and that the best of the unsuccessful poems was also from the pen of another lady of Boston. *Centinel.*

BLACKSTONE CANAL. The project of the Blackstone Canal, as it is called, from Worcester to Providence, is not abandoned, as some have supposed, but its execution is only delayed, by various obstacles which it is confidently expected will be soon overcome.

The Legislature of Rhode-Island has adjourned after a week's session. Resolutions were introduced on the subject of the Boundary Line between that State and this Commonwealth, with a proposition for the institution of a friendly suit before the U. S. Supreme Court, on the subject. They have been referred to Gov. Fenner, and Messrs Robbins and Potter. They voted to reject the Amendment of the Constitution proposed by the Legislature of Georgia, on the subject of prohibiting the ingress of persons of color into any of the United States.

BANK NOTES. We have before us a beautiful specimen of Bank Note Printing by Messrs. E. & C. Starr, of New York, whose object it has been to produce such a stamp as would successfully defy an imitation. This object appears to have been effected, as no one has yet appeared to claim the bounty offered for an imitation of their stamp. Would it not be well for the Banks now going into operation to have their bills printed by there ingenious artists? *Patriot.*

AMERICAN INDIANS. It is ascertained that 471,417 Indians are connected with the United States; 120,000 of whom are scattered through the States from the Atlantic to the Mississippi; 130,000 between the Mississippi and the Rocky Mountains; and 170,000 between the Rocky Mountains and the Pacific. Of those who reside within the limits of the United States, 5000 are supposed to be in the State of New York, consisting chiefly of Oneidas, Senecas, Onandagas and Tuscaroras, being the remnants of the former confederacy of the Six Nations; 2500 of various tribes are in New England; 2400 in Ohio; and 45,000 in Indiana, Illinois, Michigan, &c. A remnant of the Catawba nation, amounting to about 150, reside in two villages on the Catawba river, in this State, on what is called the Indian Land, 15 miles square. They occasionally visit Charleston. Drunkenness, that scourge of the human race, is their prevailing vice, and has emaciated their persons and benumbed their faculties.

FLORIDA STOCK. A bill has passed the House of Representatives of Congress to a third reading, to create a stock of *Five Millions*, to bear interest at 4 1-2 per cent. to pay off the awards under the Spanish Treaty, which are to be declared next month.

A letter dated New-Orleans, April 4, says—"There are now upwards of two thousand (including the grand live oak) ornamental trees, in 'full feather,' in leaf, planted in four rows round the city, for the comfort of the citizens!"

The Anniversary of the birth of Washington was celebrated at Faunch's Hotel, by the Americans in Buenos Ayres, in a manner worthy of the occasion. All the American vessels in port, had their colours up during the day. The American and Buenos Ayrean Flags were also placed together over the door of the Hotel. At half past six, the company sat down to a sumptuous dinner, at which Mr Rodney, the American Minister presided, assisted by Capt. Wm Cleveland, of Salem, as Vice President.

GREEK FUND. The Committee of the New York Greek Fund have transmitted to London for the benefit of the Greeks, $31,932 29. More has been since received, which will be transmitted in due time.

PIRATES. We learn by the brig Parthian, from Fernandina, that about the 10th ult. a piratical boat, schooner rigged, fired into a fishing boat about twenty miles to the leward of that place, and wounded one man. It was currently reported at Fernandina that an English brig had been captured by the pirates, carried into the Isle of Pines, and all her crew murdered. A vessel belonging to Fernandina, having a priest on board was captured by the pirates on her passage from Omena. After a detention of two days she was released, without being plundered of any thing but her water. One of the pirates' crew was recognized by the priest in Fernandina, who caused him to be taken up and sent to Trinidad. The pirates declared that they would, if possible, capture the Parthian and murder all on board. They were very numerous on the south side of the island. *N. Y. Gaz.*

DELAWARE SUFFERERS. In the Common Council, on Monday evening, a letter from the Hon. Mr Van Dyke, Senator in Congress fron the state of Delaware, soliciting aid for the sufferers by the late fire in New-Castle, was read and committed. *Boston Gaz.*

WASHINGTON COLLEGE. Several towns in Connecticut have been for some time past contending for the honor of having this college established within the limits. A decision has at length been made by its Trustees in favor of the city of Hartford. The votes were for New-Haven 2, Middletown 5, and Hartford 9.

VACCINATION. A circumstance recently took place in the hospital in Providence, which corroborates the efficacy of vaccination. A person with the small pox was landed from a sloop from Baltimore, together with a passenger who had never had the disease. The former was very sick, the latter was immediately vaccinated and remained with him. A nurse attended the sick person, having an infant with her, who had never had the small pox, who was also vaccinated immediately, and remained with its mother. The vaccine matter prevailed, and neither of the two were in any way affected with the symptoms of small pox.

The Rochester (N. Y.) paper announces that packet boats now daily depart east and west on the Canal, and the fare is so good and cheap that no one who consults economy *can now afford to travel on foot.*

The GOLD MINE discovered some time since in North Carolina, and which was considered by many as a land speculator's *hoax*, is found to be sterling; and that *real dust* to the amount of $100,000 has been transmitted to the mint for coinage. It is obtained, as the gold dust is in Africa, by pouring water on the earth thrown into troughs, and washing it, when the gold settles at the bottom.

About 4 o'clock on Friday morning, the watchman at the Bay were alarmed by the floundering and bellowing of several large fish which had grounded on a shallow, and afterwards followed by others. In the course of the day they were, with considerable difficulty, all drawn on shore, and many of them lived until late in the day, writhing and moaning in the most piteous manner. These animals were 68 in number, all sizes from 7 to 18 feet in length, the largest 12 feet in circumference, and resemble the porpoise more than the whale. *Antigua paper, April 20.*

The Musical Society of Philadelphia are about to erect an elegant edifice for their purposes, to cost 20 thousand dollars.

In consequence of the abundance of domestic coal, oak wood is now selling at Philadelphia for 3,50 a cord.

FOREIGN NEWS.

FROM EUROPE.

Mr Brown, the new American Minister, with his lady, reached Paris the 30th of March.

A French and an English frigate have differed on a point of etiquette, and had a battle—but we have yet to learn how the affair will be adjusted by the governments.

England has made peace with Algiers, and France is to protect Spain from the Barbarians.

Success continues to attend the Greek Arms.

There are said to be now 35,000 Priests in France—4000 religious establishments—and 35,500 scholars in the seminaries.

THE GREEKS.

The news from Greece by the last arrival, is of the most flattering kind.—Independently of the revolt of the Pacha of Egypt, which not only cuts off many of the resources, but must divert the efforts of the Turkish government; we have the most encouraging picture of the prospects of the Greeks in the following article (from a paper newly established in Greece itself, the Greek Chronicle) printed at Missolonghi, which we have re-translated from a Paris paper:—*N. Y. American.*

Feb. 20.—The results of the campaign of 1823, less brilliant in appearance than those of the preceding years, are much more important in reality for the cause of Greece, and render its independence secure. Two flag ships, and other Turkish vessels of war become the prey of the Greek fire ships; the numerous army of Chourchid Pacha, which appeared destined to sweep every thing in its progress, destroyed in two days by the battles of Argos and St George; such were, in 1822, the consequences of an enthusiasm, which the most imminent danger only served to animate. In 1823 this enthusiasm has been replaced by a calm, for which the government and military chiefs of Greece are indebted, as a natural consequence, to their success and the confidence they have inspired in their own resources.

On land and sea their success has fully answered the reliance reposed in them. If the Turks in the preceding expedition traversed the Isthmus of Corinth, and advanced even to the plains of Argos, in this they were not able even to gain the coast of the Gulf of Lepanto. Several Greek detachments, separately but judiciously placed in Boetia, were sufficient to harass and even stop the hostile force which advanced under Jussouf Pacha. At a later date General Odysseus having attacked it with a body of troops of one fourth its strength, defeated this army and drove it to seek refuge in the Isle of Negropont. Several expeditions which the Turks undertook against the Northern part of this island, were equally fatal to them; and in an attempt subsequently made on Attica, the last blow was given by the Greeks to the remnant of this Musselman army.

Another army, much more considerable, and composed of Albanians, the best troops of the Turkish empire, and particularly of Scodrians, the bravest and most warlike of all the Albanians, was marched against the provinces of the west. Its object was the capture of Missolonghi, the most important position of Greece. However well conceived were the plans of the Turks, however well combined the operations of their generals, who advanced from three different points to turn and surronnd the Greeks, their armies were constantly defeated in their operations; and finally the obstinate perseverance of the Pacha of Scodra, the most enterprising and able of all the generals that have been employed by the Porte in the present war, has terminated in the almost total destruction of his army, a destruction caused by a few Greek troops, five times less numerous than those led against them.

The advantages accruing to the Greeks, from their last success, were all important. The Albanians, their most dangerous enemies, seeing the catastrophe they had experienced in the former campaign renewed in the same place, lost at once their former confidence, and those among them, who, dissatisfied with the Porte, had not dared express it, now openly declared their opposition.—The Pacha Scodra himself attributes his defeat to the neglect of the Divan to place within his control the most important of the means promised to him. In fine, Albania, fatigued, dissatisfied, and exhausted in part by internal dissensions, can in future supply no essential succour to the Turks.

The result of the advantages gained by sea have not been less important for the Greeks. If they have not this year blown up an admiral's ship, they have yet met the Turks in open fight, and the victory achieved between Scopelos and Volos, in which the Turks were driven to an ignominious flight, has assured forever to the Greeks a maritime superiority, and consequently their independence, for it is the command of the sea which has decided and must decide the fate of Greece.

SOUTH AMERICA.

It appears that education is rapidly progressing in South America, and facilities are readily afforded to schools wherever the standard of liberty has been raised. One article of the constitution of Peru declares, that after the year 1840, no person shall be qualified for becoming a citizen unless he can read and write.—This is a judicious qualification, and is well calculated to establish their liberties on a permanent basis; for without knowledge they could not rightly appreciate the advantages of a free government.—The benefits of this wise regulation are already beginning to be felt. In May last 100 scholars were entered in the schools at Lima; and the government has appointed a special committee to extend to all parts of Peru the system of Mutual Instruction. In Colombia 40 or 50 schools have been established by the government—one of which, at Santa Fe, contains 900 scholars. In Chili a society has been organized by the government, for the promotion of universal instruction. At Mendozo, in Buenos Ayres, at the foot of the Andes, a flourishing female school is in operation under the highest patronage. *Southern Int.*

DIED,

In this city, Mr James H. Osgood, aged 41—Deacon William Delano, formerly of Hanson, aged 87—Major Nathan Parker, aged 55—Mrs Ann White, aged 80—Mr Samuel Spear, aged 63, a revolutionary soldier.

In Quincy, 26th ult. Miss Caroline Smith, aged 16. A few evenings before her death, while sitting at a window, a person unobserved touched her arm suddenly and caused her to start. Her involuntary effort was so great as to cause a rupture of a blood vessel, which terminated her life.—Samuel, son of Mr John Glover, aged 9, killed by a ground roller passing over his body and head.

In this city, much lamented by his numerous relations and friends, and much respected for his many amiable virtues, Mr William Dodd, merchant, aged 69.

In Paris, 28th March, M. Lareveillere Lepaux, aged 70. He was one of the most noted members of the French Convention, &c. was afterwards one of the Directory, and founder of the sect of Theophilanthropists. In 1792, he introduced a decree into the Convention offering fraternity to all people who would throw off their allegiance to their governments. It passed, and was translated into all the European languages.

In Italy, Miss Bathurst, a neice of Lord Aylmer, aged 17. She was riding on the banks of the Tiber, when her horse being frightened fell into the stream, and she was drowned. Her body had not been recovered at the last date.

EVANGELICAL MISSIONARY SOCIETY.

☞ THE semi-annual meeting of this Society will be held in the Rev. Dr CHANNING'S Church, in Federal Street, on the evening of Wednesday, the 26th inst. We are happy to learn that efforts are making to increase the interest and attractions of the occasion by some of the best music of our best performers. To those who know the character and objects of the Society, there will be sufficient motives for attendances, separately from this circumstance. This however will be an additional motive with all the lovers of good music, and will no doubt insure a full house,

Congressional Proceedings.

The principal business of the SENATE during the week ending Friday, May 7th was the consideration and modification of the tariff bill. We have not room for the particular statement of motions made and rejected on the several items of the bill, nor would it be interesting to our readers. We can only state the results.

It was voted that the minimum on which the duty on cotton cloths should be calculated, should be reduced from 35 to 30 cts. per square yard. Also to strike out the duty of 15 per centum on foreign distilled spirits—to limit the ad valorem duty on wool to 30 per centum, instead of 50—and on woolen manufactured goods to 33 and one third per centum ad valorem, instead of 37 and a half—that the duty on woolen goods and blankets should be 25 per cent. only, and on certain kinds of duck and linen 15 per cent. The duty of 4 cts on tallow was struck out.

The proceedings in the HOUSE have not been of a particularly interesting character, we therefore forbear to notice them in detail.

ORDINATION.

On the 21st of April, the Rev. Moses Partridge was ordained over the second church and Society in Plymouth (Monument Ponds). Sermon by Rev. Mr Ide of Medway, from 1 Thes. v. 25. "*Pray for us.*" The other officiating clergy were Rev. Mr Cobb of Rochester, Rev. Mr Wright of Carver, Rev. Mr Hunn of Sandwich, and the Rev. Mr Lincoln of Falmouth.

MARRIED,

In Charlestown, by the Rev. Mr Walker, Dr Simeon Whitney, of Framingham, to Miss Mary, daughter of Hon. T. Walker, of the former place.

In Dover, Mr Leonard Perry to Miss Almira, daughter of Hezekiah Allen, Esq.

In Brookline, by Rev. Dr Pierce, Mr Wm. R. Frost, of this city, to Miss Catharine Hunting, of the former place.

In this city, on Thursday evening, by the Rev. Mr Pierpont, Mr John G. Perkins to Miss Susan, daughter of Thacher Goddard, Esq.

Female Classical Seminary, Worcester

THE subscriber, in again offering the benefits of his Seminary to the public, has the pleasure of stating, that he has enlarged and systematized his plan, and that he now proposes giving a regular course of instruction to *Young Ladies only*, in all the branches that are taught in Academies, or that may be judiciously selected from a Collegiate course, together with painting, needle work, music and the Latin and French languages.

He has engaged the assistance of Miss C. SPRAGUE, a lady of distinguished literary attainments, and his Seminary will now have the combined advantage of a lady's and gentleman's instruction. The pupils will be so arranged, that the number of classes will not exceed three or four, which will afford peculiar opportunity for particular and careful instruction.

Price of Tuition $10 per quarter—Board $2 per week, Summer quarter to commence June 7th.

BENJAMIN F. FARNSWORTH.

Reference to—Hon. Levi Lincoln, Hon. A. Big low, Rev. Dr Bancroft, Rev. J. Going. May 14.

New Hampton Academy.

THIS Institution affords peculiar advantages to young men preparing to enter College, more particularly if they wish to economise in their expenses. Also to parents who wish to educate their children in the country; the situation being in the highlands of New Hampshire, on the Merrimack river, twenty-five miles above Concord, is very healthy. The Stages from Boston, Salem, Newburyport and Portsmouth pass it, through Concord.

Students, who wish to fit for College, are admitted at any time; and there are frequent vacancies for those who wish to procure an English education.

☞ Board—*One Dollar per week*, in respectable farmers' families.

☞ Tuition—*Three Dollars per quarter*, for each student, without distinction.

PRECEPTOR.

GEORGE RICHARDSON, A. M.

TRUSTEES.

Stephen S. Magoon — Jeremiah Putney
Joshua B. Drake — Nathaniel Norris
John Harper — Peter Hannaford,
George Richardson, *Ex officio.*

OVERSEERS.

Hon. JOHN MOONEY, of Meredith,
Rev. ROBERT FOWLE, of Holderness
Rev. THOMAS PERKINS, of New-Hampton
Hon. MOSES H. BRADLEY, of Bristol
Mr JOHN K. SIMPSON, of Boston, Mass.—

Of either of whom inquiries may be made either personally or by letter. April 30.

Wanted,

A GOOD JOURNEYMAN, to work at Chaise and Harness Making business, at Waltham, Mass.

ALSO, a steady and intelligent lad about 15 years of age, as an apprentice to the above business.

May 7. WILLIAM LOKER.

New Tracts.

JUST printed, for the Trustees of the Publishing Fund, and for sale by Richardson & Lord, No. 75 Cornhill;

"Thoughts which should accompany the Baptism of Infants, by the Rev. Henry Colman." price 4 cents,

"The Suspected Boy," a moral tale, by the author of James Talbot, &c. 4 cents.

"The Duties of Parents" a sermon by Aaron Bancroft, D. D. 4 cents.

Richardson & Lord have assumed the general agency for the Publishing Fund, and will supply agents and dealers, with a variety of new, cheap, and interesting moral and religious tracts, on liberal terms.

Those agents who have more tracts on hand belonging to the Publishing Fund, than they want for early sales, are requested to return them to Richardson & Lord. April 23.

Dr Harris' Sermon.

FOR sale at this office a few copies of "A Sermon preached at the Thursday Lecture in Boston, August 15, 1816, by THADDEUS MASON HARRIS, D. D. Minister of the First Church in Dorchester."

POETRY.

From the U. S. Literary Gazette.

THE OLD MAN'S FUNERAL.

I saw an aged man upon his bier;
His hair was thin and white, and on his brow
A record of the cares of many a year;
Cares that were ended and forgotten now.
And there was sadness round, and faces bowed,
And women's tears fell fast and children wailed aloud.

Then rose another hoary man and said,
In faltering accents, to that weeping train,
Why mourn ye, that our aged friend is dead?
Ye are not sad to see the gathering grain,
Nor when their mellow fruit the orchards cast,
Nor when the yellow woods shake down the ripen'd mast.

Ye sigh not when the sun, his course fulfilled,
His glorious course, rejoicing earth and sky,
In the soft evening, when the winds are stilled,
Sinks where the islands of refreshment lie,
And leaves the smile of his departure spread
O'er the warm colored heaven & ruddy mountain head.

Why weep ye then for him, who, having run
The bound of man's appointed years, at last,
Life's blessings all enjoyed, life's labours done,
Serenely to his final rest has past?
While the soft memory of his virtues, yet
Lingers like twilight hues, when the bright sun is set.

His youth was innocent; his riper age
Marked with some act of goodness, every day;
And watched by eyes that loved him, calm, and sage,
Faded his late declining years away.
Cheerful he gave his being up, and went
To share the holy rest that waits a life well spent.

That life was happy; every day he gave
Thanks for the fair existence that was his;
For a sick fancy made him not her slave,
To mock him with her phantom miseries.
No chronic tortures racked his aged limb,
For luxury and sloth had nourished none for him.

And I am glad, that he has lived thus long,
And glad that he has gone to his reward;
Nor deem, that kindly nature did him wrong,
Softly to disengage the vital cord.
When his weak hand grew palsied, and his eye
Dark with the mists of age, it was his time to die. B.

GERMAN EPIGRAMS.

Ere yet her child has drawn its earliest breath,
A mother's love begins—it glows till death,—
Lives before life—with death not dies—but seems
The very substance of immortal dreams. *Wernicks.*

ADAM'S SLEEP.

He laid him down and slept—and from his side
A woman in her magic beauty rose.
Dazzled and charm'd he call'd that woman "bride,"
And his first sleep became his last repose. *Besser.*

EPITAPH.

What thou art reading o'er my bones,
I've often read on other stones;
And others soon shall read of thee,
What thou art reading now of me. *Flemming.*

Miscellanies.

From the Boston Daily Advertiser.

THE JEWS.

The New-York National Advocate contains a letter from Mr George B. English, dated at Constantinople Jan. 5, to the editor of that paper, giving an account of the political organization of that portion of the Hebrew nation inhabiting the Ottoman empire, where, according to this letter, "the republican principles communicated by Moses more than three thousand years ago to the chosen tribes, are still in almost as much force as ever." The Jews in Turkey live more isolated than any where else, inhabiting particular quarters of the cities, and governed as to all their internal relations, by their own magistrates and laws. The number of the Hebrews at Constantinople, is supposed to be about 100,000. The executive authority is lodged in a triumvirate consisting of the Grand Rabbin, and two assessors, who are appointed from the senate by the general assembly, and hold their offices during good behaviour. On the death of the Grand Rabbin, he is succeeded by the oldest of the assessors, and the national assembly is convoked to fill the vacancy. The senate consists of 7 members, who also are chosen by the assembly, and hold their offices during good behaviour. They convoke the general assembly, when the interests of the community require it; and at least once a year. They also choose the members of the general assembly, whom they select generally from the rich, and the Rabbins. All questions proposed to the assembly, are first discussed by the triumvirate and senate united, and then submitted to the assembly to be confirmed or rejected.—The administration of justice is entrusted to two tribunals, each consisting of four judges, appointed by the general assembly, to serve during good behaviour. These tribunals have power to imprison, whip, and to sentence to hard labour at the Marine Arsenal; but the power of inflicting capital punishment is not granted by the Turkish government. Any Jew who should appeal from his own tribunals to the Mahommedan, would be put under an anathema, and totally abandoned by his co-religionists. There are about a hundred Rabbins, whose functions consist in studying the law, in the public instruction of youth, and the service of public worship. The members of the triumvirate, and the judges, are required to be selected from this class. The Grand Rabbin, the assessors, the judges, and the Rabbins, receive salaries. For the payment of this charge, and other expenses, including succours to the necessitous,—20,000 piastres to the chest of the marine arsenal as a commutation for military service,—and 6 to 10,000 piastres annually to defray the expenses of those of the nation who go to die in the Holy Land, and tax is levied on the heads of families in proportion to their means. This is done by a committee of five elected once in two years by the national assembly. About a fifth part of the nation only are considered rich enough to contribute. There are two other classes; one consists of persons who contribute nothing, and the other consisting of persons who, instead of contributing, receive alms. There are officers in the several quarters, called Regidors, who are entrusted with the police of their respective quarters, and with watching over the morals of the community. Each quarter also has its Rabbin, to watch over the observance of the duties of religion, and has also its synagogue. The eastern Jews make it a point of duty to visit the Holy Land, and if their affairs will permit, to go there in their old age to die. Considerable sums are sent thither annually to support these devotees. A vessel leaves Constantinople annually with 150 or 200 pilgrims. The rich pay for the passage of the poor. "Assembled in the valley of Jephosaphat, they weep bitterly over the graves of their ancestors, and pray fervently for forgivenes of their own sins, and those of the nation, both living and dead."

JEWISH WEDDING AT CAIRO.

The gentlemen assembled in a large apartment, in reality the court, but now used as a parlour. We were seated on a Divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different coloured paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride shewed herself through the lattice or net-work, which stood in front of the gallery. It reminded us of Solomon's Song, ii. 9, *My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.*

About 5 o'clock the High Priest (Rabbi Mercado) and five other Rabbis came in and took their seats on the Divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen benedictions of the name of God. Then the High Priest arose and said, "Blessed are they who dwell in thy house; they shall praise thee for ever." The people responded, "Blessed people, whose God is the Lord." After this, the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was said, the Rabbis shook and trembled. After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals and led by two others. Several women also followed her, one of whom occasionally uttered a hideous shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the Divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 45th Psalm, *My heart is inditing a good matter, &c.* The Rabbi then took a cup of wine, and said, "Blessed art thou, O Lord our God, King of the world, who has created the fruit of the vine." The people responded, "Blessed be he, and blessed be his name."—*Rabbi.* "Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage."—*People.* "Blessed be he, and blessed be his name."

One of the Rabbis then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, "Verily thou art espoused to me by this ring, according to the law of Moses and of Israel." A large shawl was the thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said "Blessed art thou, O Lord our God, King of the world, who hast created all things for thy glory." "Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared *for* him and *from* him a house forever and ever." At the end of each sentence the people responded, "Blessed be he, and blessed be his name."—*Rabbi.* "Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride!—Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride. The voice of love and affection, cordiality, peace and friendship, shalt be speedily heard in the cities of Judah and streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom and the voice of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper."

After this the bridegroom took the cup of wine and tasted it, and then gave to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, "Praise the Lord, for his mercy endureth forever. Joys shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign." As the Jews present offered their congratulations to the bridegroom they said, "A good sign." The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

While the Rabbis were performing the service some of the people attended to it with great appearance of devotion, but others were talking, laughing, and walking about the room. The Rabbis went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East.

MILLY—*the prophet Francis' daughter.*

The life of Duncan McRimmon, who fell into the hands of Hollis Hadjo, or the Prophet Francis, in the time of the late war, was saved by the intercession of the Prophet's daughter Milly. From a letter of Colonel Arbuckle, commandant of fort Gadsden on the Appalachicola, it appears that the gratitude of McRimmon induced him to offer her his hand as a return for his life. This offer, it seems, she refused for the reasons stated by Col. Arbuckle as follows:—"Duncan McRimmon is here; Milly, the prophet Francis's daughter says she saved his life, or used such influence as she possessed to that effect, from feelings of humanity alone, and that she would have rendered the service to any white man similarly circumstanced; she is therefore, disposed not to except his offer of matrimony, which has been made as an acknowledgement of gratitude. The donation presented through me, by the citizens of Milledgeville, to Milly, has been delivered, and she manifested a considerable degree of thankfulness for their kindness."

Hollis Hadjo himself, however, afterwards fell into the hands of General Jackson, with whom he found no kind intercessor to save his life. The following reference to this interesting transaction occurs in the speech of Mr Storrs in the debate on the Seminole War, page 192.

"We profess" said Mr Storrs, "to be the only free government on earth—that our intercourse with foreign nations is characterised by moderation and justice—that our national character is beyond reproach. Above all, we profess to be christians.—Go—follow the track of this christian army through the Floridas. It can be easily traced. Every footstep is trodden in blood. The path is strewed with the unbleached bones and livid carcases of its slaughtered inhabitants. Survey this frightful waste of human life—the awful calamites which have been inflicted on our own species,—and say if our posterity will not blush for their ancestors. Incidents which occurred during this campaign, carry with it the keenest rebuke to our professions of christianity. Duncan McRimmon, one of the Georgia Militia, was captured by the Indians in the early part of the war; he was condemned by Hollis Hadjo to death; the victim was bound in his presence; and the instruments of torture were prepared. The daughter of this Chief, an artless and uneducated child of the forest, who had never heard of the precepts of religion, whose only instruction had been received from that father; at the awful moment when he was about to suffer the excruciating death to be inflicted by savage ferocity, this Indian girl, rushed between him and his murderers,—implored his life. On her intercession it was granted—the life of our fellow countryman was spared. That father who thus listened and yielded to the supplication of mercy, was the prophet Francis, whom Gen. Jackson afterwards executed. His orphaned child in return for the disinterested benefaction which she bestows upon us, is left to heap up the fallen earth around his grave.—Sir, is this the era of the world when America shall sanction the acts of inhumanity—when the potentates of Europe are compelled to appeal to the sense of mankind to secure the stability of their thrones—when all christendom is awakened, and one universal effort is making to diffuse the gospel, and inculcate its precepts of mercy throughout the benighted regions of the globe, shall we turn aside from this work of benevolence, and refuse to efface from our history these examples of barbarous cruelty?"

EXTRACT

From the Notes to a poem, entitled "Washington, or Liberty Restored."

It is my firm persuasion, deeply impressed, that wars will speedily be extirpated from the face of Europe; this opinion will, I know, afford rather a subject for ridicule than contemplation to those who measure the duration of time by the short, evanescent space of human existence; but the world is yet in its first stage of infancy; the light of Reason has but just begun to dawn; and one of its best effects will be to teach the rising man to study the happiness of his fellow creatures, and no longer be made the tool of folly or ambition.

ORIGIN OF THE WORD "TARIFF."

When the Saracens and Moors, in the 8th century, invaded and devastated the rich and beautiful provinces of Spain, they were commanded by a general whose name was *Tarif*, and who had but *one eye*.—(see Anquetil's Universal History.) Our Tariff must be a descendant of this famous destroyer, and inherits his defect of having but one eye, as it can see but one interest, and in one direction.—*Nat. Gaz.*

By examining the tongue of the patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.

An absolute Prince never loves any but absolute scoundrels.

You must give the wall to a king and to a blind man. *Dr Jortin.*

GENIUS AND FEELING.

Nobody possessed of common sense or common sensibility would offer *consolation* to one who had just lost a beloved wife. *Sympathy* is the only thing that the nature of the case will admit of. The subjoined letter is not excelled, perhaps is not equalled, by any similar effusion. The very peculiar circumstances under which it was written might have deterred a friend less anxious, or a writer less confident in the expression of what he felt than Mr Gray.

Charleston Courier.

MR GRAY TO MR MASON.

"I break in upon you at a moment when we least of all are permitted to disturb our friends, only to say that you are daily and hourly present to my thoughts. If the worst be not yet, you will neglect and pardon me; but if the last struggle be over,—if the object of your long anxieties be no longer sensible to your own sufferings, allow me, at least in idea, (for what could I do, were I present, more than this?) to sit by you in silence, and pity from my heart, not her who is at rest, but you who lose her.

"May he who made and he who afflicts us, the Master of our pleasures and of our pains, support you!—Adieu.

"I have long understood how little you had to hope."

It need scarcely be added that the amiable woman whose extreme illness prompted Mr Gray's anxious inquiry, was she whom her husband has immortalized (so long at least, as English poetry shall endure) in the exquisite inscription on her monument in the Cathedral of Bristol,

"Take, holy earth, all that my soul held dear," &c.

INCONSISTENCY OF VOTING FOR DUELLISTS.

To profess attachment to liberty, and vote for men whose principles and whose practice are alike hostile to liberty—to contend for equal laws, and clothe with legislative power those who despise them—to enact laws, and entrust their execution to men who are the first to break them, is a farce too rediculous to be acted by freemen. In voting for the duellist, you patronize a criminal whom, in your law, you have doomed to die. With one hand you erect the gallows, and with the other you rescue the victim. At one breath declare him unfit to live, and the next constitute him the guardian of your rights. Cancel, I beseech you, the law against duelling—annihilate your criminal code—level to the ground your prisons, and restore to the sweets of society, and embraces of charity, their more innocent victims. Be consistent. If you tolerate one set of villains, tolerate them all. If murder does not stagger your confidence, let it not waver at inferior crimes.

DISCOVERIES IN THE MOON.

All our readers have heard of the "man in the moon," but he has never told us half as much of the state of affairs there, as has lately been divulged by a man *out of the moon*, one Professor Gruithusin, of Munich, who with the aid of a telescope, has made out a superb colossal building, near the equator of the moon, with straight ramparts, that would defy the assaults of all the sons of earth. He has also found out sundry traces of cultivation in the moon, but does not state the quality or price of the lands, or whether they are sold on government account, at long credit, payable in uncurrent money, and take them back if you can't pay, according to the general custom in "this region"—but he states that the roads are regularly made, and, from the whole of his account, there can be but little doubt that a trip to the moon would be a fine jaunt for flying travellers. *London pa.*

BOILING POTATOES.

An Irish Journal gives the following directions for cooking potatoes. Put them in a pot or kettle without a lid, with water just sufficient to cover them. After the water is come nearly to boil, pour it off, replace it with cold water, into which throw a good portion of salt. The cold water sends the heat from the surface to the heart, and makes the potatoe mealy. After they are boiled and the water is poured off, let them stand on the fire 10 or 15 minutes to dry.

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